

BIBLE SOCIETY RECORD



Our New President

Our Retiring President

**Messages and Messengers
from France**

**The Philippine Mission
Entertained**

"Finish the Job"

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* Taking office April 3, 1919, on the retirement of Mr. James Wood.

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REV. ROBERT IRWIN, 426 Pramuen Road, Bangkok, Siam.

Panama Canal and Central America Agency:

REV. W. F. JORDAN, Bible House, Cristobal, Canal Zone.

Philippines Agency:

REV. J. L. McLAUGHLIN, Box 755, Manila, P. I.

* Appointed Acting Agent on the death of Dr. Bowen. † In charge of the Arabic-speaking portion of the field. ‡ Acting Agency Secretary.

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Our New President

CHURCHILL HUNTER CUTTING, the fifteenth President of the American Bible Society, entered upon his new responsibilities and honors, by action of the Board of Managers, April 3, 1919.

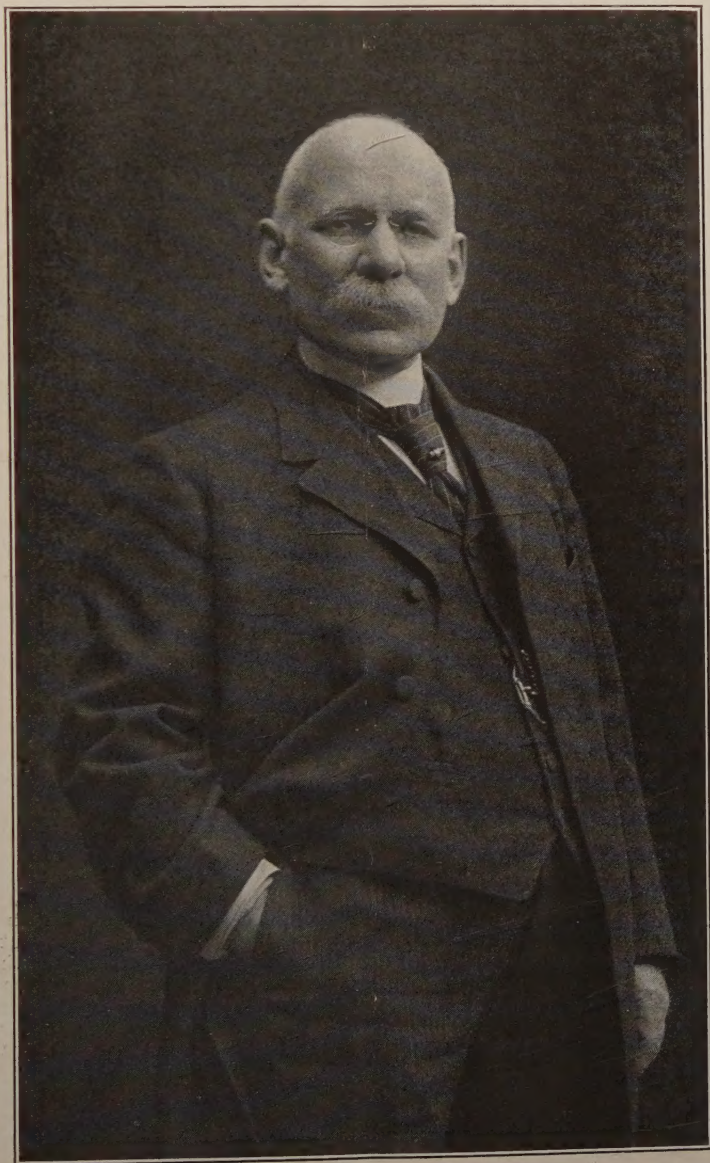
In the affairs of the Society Mr. Cutting has been a forceful influence for many years. He was elected a member of the Board in 1882, and at the time of his election to the Vice-Presidency of the Society, in 1916, he was the senior in membership on the Board. Throughout all this time he has been related to the Foreign Agencies Committee, having been for nearly seven years its chairman. Before this Committee passes in review all of the foreign work of the Society, covering a very large part of the missionary world, including Latin America, the Near East and the Far East. Within the last few years, at Mr. Cutting's own initiative, a Committee on Ways and Means was created, of which he became the chairman, and into it he threw all his energies; not, however, losing

his interest in the foreign field. He was a member, also, of the Committee on the Centenary, giving constant attention to the plans for Centennial celebrations held throughout the United States and all over the world.

The Society has been very fortunate in the services of Mr. Cutting, because, having retired from business, and living in New York City, he was able to give close attention to its interests; indeed, no one who has ever been associated with the Society has more absorbingly interested himself in its affairs. His wide knowledge of men and movements, his friendly relationship with influential groups in New York City, and his clear judgment, the result of his experiences as a merchant, have all been at the service of the Society.

Mr. Cutting's election emphasizes once more that for which

the Society has stood since its beginning—the interrelationship of American churches in a common task without the emphasis of denominational distinctions. From the beginning the



CHURCHILL HUNTER CUTTING

American Bible Society has been a common meeting place of all who love the Holy Scriptures and the building up of the kingdom of God without the drawing of ecclesiastical lines. It is among the first, if not the first, of the institutions in America to emphasize this ideal toward which more and more the churches of the United States are tending. It has never had any tests, either in the membership of the Society or its governing Board or its officers.

Throughout his life Mr. Cutting has been a member of the Baptist Church, as was his distinguished father before him. He follows Mr. James Wood, a Quaker, who followed Mr. Theophilus A. Brower, a member of the Dutch Reformed Church, whose immediate predecessor was Dr. Daniel Coit Gilman, a Presbyterian with Congregational affiliations, who followed the Honorable Enoch L. Fancher, a Methodist, etc., etc. There are among the Vice-Presidents and the Board of Managers other distinguished Baptist laymen: the Honorable Carl E. Milliken, the Honorable Charles Evans Hughes, Mr. Joshua Levering, Mr. Mornay Williams, and Mr. Orrin R. Judd. Mr. Cutting is a member of the Strong Place Church in Brooklyn, with which he united by letter on March 3, 1861. He was a member of the board of managers of the American Baptist Missionary Union from 1893 to 1911, serving for six successive three-year terms. In 1910 the name of this organization was changed to the American Baptist Foreign Mission Society. Mr. Cutting was a member of the Executive Committee of the Prison Association of the State of New York from 1888 to 1892. He was an original member of the Japan Society and is a life member of the New England Society.

A son of the parsonage has become President of the Society by Mr. Cutting's election. His father, the Rev. Sewall S. Cutting, was pastor of the Baptist Church in Southbridge, Mass., where Mr. Cutting was born. Soon after Mr. Cutting's birth, September 12, 1842, his father became editor of the *New York Recorder*. Later he was corresponding secretary of the American and Foreign Bible Society, which office he kept until he resigned and became connected with the editorial department of *The Watchman and Reflector*—the leading Baptist paper of New England. He was principal editor of *The Christian Review*, a Baptist quarterly. Later he returned to the *New York Recorder*, with which he was connected as editor until 1855, when he was chosen professor of Rhetoric and History in the University of Rochester. He was secretary of the Baptist Educational Commission and corresponding secretary of the American Baptist Home Mission Society, which office

he held until within a year or two of his death, in 1882. The breadth of his sympathies is revealed in his request that a minister of another denomination than his own should be invited to take some part in his funeral service, as his last testimony "to the proper fellowship of Christian believers, who share in the same redemption and look for the same heavenly rest." The senior editor of the *New York Observer*, Dr. S. Irenaeus Prime, performed this service at the funeral of Dr. Cutting.

Mr. Cutting's mother, Elisabeth Brown, connects him with the distinguished Brown family of Providence, R. I., the founders of Brown University, descended from the Rev. Chad Brown, first pastor of the First Baptist Church in Providence and one of the chief founders of the colony.

To the friends of the American Bible Society it is of peculiar interest that Mr. Cutting's wife was descended from the Honorable Jonas Galusha, of Vermont, one of the first Vice-Presidents chosen at the organization of the Society, on May 11, 1816. In this commingling of these various life currents it seems as if the election of Mr. Churchill H. Cutting to the Presidency was providentially indicated, if not foreordained.

THE foregoing and the Easter season make doubly appropriate the reprinting of a poem by President Cutting's father, on Immortality.

IMMORTALITY

In Thee, thou Son of God, in Thee I rest.
 The immortality by sages guessed
 Hath not the rocky strength thy promise gives,
 That who believes in Thee forever lives.
 The worm on wings disporting is not here
 The same that wove its shroud the vanished year.
 The flowers breathe out their fragrance and decay,
 The towering woods grow old and pass away;
 The flowers return, but not the same that vied
 For last year's prize of beauty, and then died;
 Resurgent woods again their branches spread,
 But not the same that prostrate lie and dead.
 O reproducing Nature! from thy strife
 Comes never same, but always other life.
 Men die, but lives right on humanity—
 So said a Greek; not this enough for me;
 Shall I myself relive? the quest I raise.
 To share an undistinguishable haze
 Of being, and, immersed in that vast sea,
 To lose what most I ask—myself to be—
 Is empty vision, seer of Attic clime,
 Or Greek more earth born of our modern time.
 O Man of Calvary! O Son of God!
 I mark the path Thy holy footsteps trod,
 Through death to life, thy living self to me
 Potence and pledge of immortality!

SEWALL S. CUTTING.

Easter, 1879.

Our Retiring President

DURING eight remarkable years, Mr. James Wood has served the American Bible Society as its President. He was elected in November, 1911, and retired at the last meeting of the Board. Some months ago he presented his resignation with the understanding that it should take effect on the choice of a successor, and at any rate before the close of the year 1919. At the earnest solicitation of the Board he continued office until April.

During his Presidency the Society assisted in the celebration of the Tercentenary of the King James Version of the English Bible, with notable meetings held in various parts of the country, and especially at Carnegie Hall, in New York City, at which he presided. This was a meeting of great enthusiasm, packing the hall to its utmost capacity.

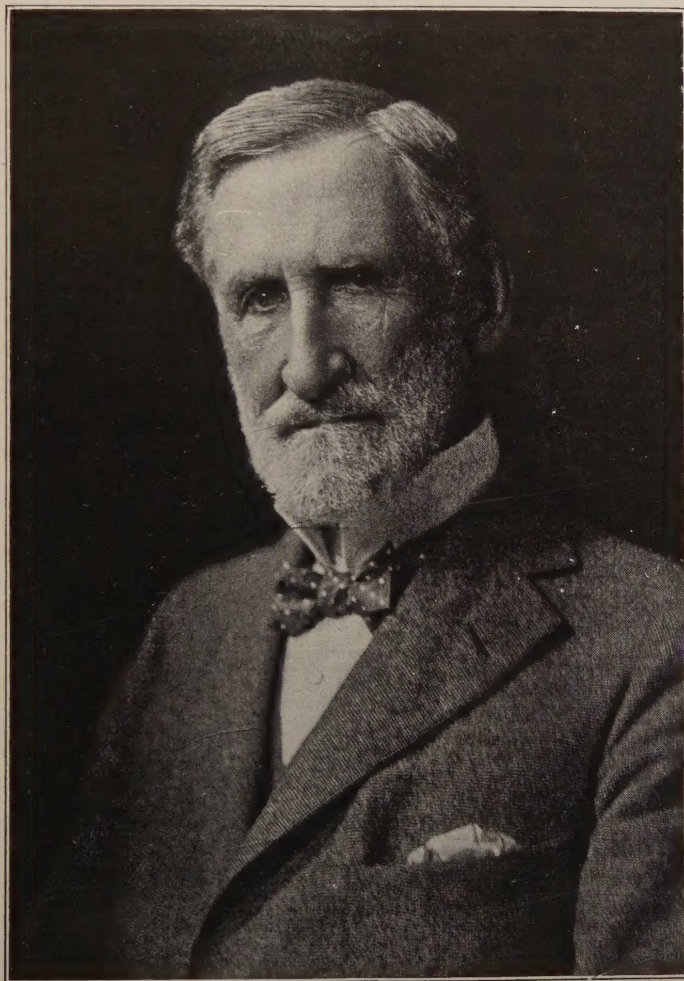
In 1916 he had general charge of the celebrations of the Centennial of the American Bible Society held in various parts of the world, and presided at the meeting in Washington at which the President of the United States and others distinguished in the church and the nation participated.

During his Presidency the Society undertook its greatest task of recent years, that of reaching every soldier and sailor of the United States Army and Navy with a gift of a copy of the Holy Scriptures. Seven million copies of the New Testament or some other portion of

copies of the Scriptures have during this period gone forth to the fighting men of the world.

It was while he was President that Mrs. Russell Sage made her offer to the Society of half a million of dollars for its endowment, provided another half million was secured, and under his general supervision the plans for the campaign resulting in this achievement were carried out.

His visit to Panama led to the building of a Bible House at Cristobal, at the Atlantic end of the Canal, from which it is expected that hundreds of thousands of copies of Scriptures will be distributed to the shipping passing through the Canal, thus reaching dwellers in many lands using this great waterway of the nations. This Bible House was the Centennial gift of the Maryland Bible Society. Mr. Wood also presided at the World's Bible Congress which was held in San Francisco in the summer of 1915 in connection with the celebration



JAMES WOOD

of the opening of the Panama Canal.

Mr. Wood represented the Society at the Edinburgh Missionary Conference, and in conferences with the British and Foreign Bible Society in New York and London.

During his Presidency the work of the Society has reached its largest output, and also received its largest gifts, particularly those of Mr. Bloodgood Cutter, Mr. John S. Kennedy, and Mrs. Russell Sage.

For fifteen years previous to his election as President Mr. Wood had closely identified himself with the affairs of the Society. He was a leader in the meetings of the Board of Managers. His extensive acquaintanceship in the country, his connection with innumerable important boards in the state, in neighboring states, and in the nation, his presidency of the Five-Year Meeting of the Society of Friends, all made him a conspicuous figure in the social and religious life of the country. Like his predecessor, John Jay, the second

President of the Society, he was also President of the Westchester County Bible Society. From his home in Mt. Kisco, near New York, he has traveled all over the world.

Few men have had more comprehensive knowledge of affairs throughout the whole world, and no one could have more devotedly used his knowledge for the Bible Society than he. The Book has been treasured in his own heart and home, and he believes its teachings are the only solution of the world's needs.

Notes and Comments

REFERENCES to the Scriptures turn up in the most unexpected places. In the *New York Times*, recently, among the advertisements of Révillon Frères was the following, under a reproduction in the Cree language of "A Forest Fire Warning":

This poster, printed in the written characters of the Cree language, is a warning to Indian hunters and trappers to extinguish fires when breaking camp. The Cree written language was the invention of the missionaries. It is a simple and logical method of representing sound by characters. The Crees have Bibles and prayer books printed in their own language, and there are several excellent Cree dictionaries, with definitions in French and English. Of these, the one published by the Rev. Father Lacombe, in 1874, is generally accepted as the standard. Missionaries and traders going into the Northwest learn Cree easily from practical textbooks compiled by their predecessors.

A PLEASANT incident of the presence of our American soldiers in Scotland is the participation of the National Bible Society of Scotland in providing for their comfort, as depicted in the following extract from a letter from the Rev. R. H. Falconer, secretary of that Society:

You may be aware that our offices are situated in the spacious St. Andrew Square. In the center of the square there is a garden, in the middle of which stands a high memorial column. The gardens belong to the proprietors of the square, of which we are one. The American Y. M. C. A., after looking around the city for a location in which to establish an American hut, to meet the needs of the very large number of American soldiers on furlough, and during demobilization, who are expected to visit Edinburgh, came to the conclusion that St. Andrew Square was the site best adapted for the purpose, being near the railway stations and principal lines of the city. The meeting of the proprietors was held last Friday when the request for the use of the gardens came before us. The request met with a cordial response and a small committee was appointed, with powers to adjust details with representatives of the American Y. M. C. A. The idea is to have a central hall surrounding the memorial column with an excess running out from it—in fact like the spokes of a wheel. Our friends, the Y. M. C. A., believe they can carry out their plans without cutting down any of the trees which add to the beauty of the square.

The American Y. M. C. A. will have the finest location in the city for its boys.

THE Methodist Times, of London, in its number dated March 6, 1919, publishes an interesting review of "The Story of the Miaou," which is a record of the missionary services of Sam Pollard. We call attention to it because of the description in it of the translation of the New Testament into the Miaou language, which was a part of the achievements of Mr. Pollard. The following lovely incident is connected with this translation. Mr. Pollard says:

When I was dealing with the passage describing how Jesus took a child into his arms and used him as a text for the disciples, my Miaou assistant pressed me to add the word "kissed" to the translation. I said it was not there. "But," said he, "it must be there. Jesus must have kissed the little one. He couldn't have helped it."

And so it stands in the version to-day.

THE Scripture Gift Mission, a successor to the Naval and Military Bible Society of England, reports this remarkable result of circulation for the year 1918, largely among the troops in the European armies: 100,242 Bibles, 919,471 Testaments, 5,455,236 Gospels, Epistles and Psalms; making a total of 6,474,949 volumes.

From a devotional pamphlet issued under the auspices of the Roman Catholic Church, this striking story is culled:

Among the hermits of the Egyptian desert was Serapion, surnamed the Sidonite, from the linen wrapping which on an occasion of much importance formed his only garment. Having spent many years among the solitaries, Serapion was moved by the Holy Ghost to leave his hermitage and go to the voluptuous city of Corinth; and there he sold himself a slave to a heathen magician, carefully secreting the twenty gold pieces he got as the price of his liberty. Doing the humblest work of a slave, he gradually won his way into his owner's heart, preached Christ to him, and finally converted him and his whole family. His master gave him his

liberty; Serapion restored him the original purchase money—and departed.

Next he sold himself to a rich pagan, gave the price to a poor widow, and in course of time converted this, his second master, and his household, to the Catholic faith—again received his liberty and again disappeared. He was now well dressed in warm garments, the season being winter and very cold. One after another of his garments did he give away as he came across shivering beggars, till at last he had no covering but his innermost linen underwear. In the evening he was met by some compassionate Christians who gazed in wonder upon the old man, so dignified and gentle, and yet so woefully despoiled. "Who has robbed thee?" one of them asked, as he led him into the warm shelter of his home. The Sidonite answered by holding up a little book, which he had always with him. "It was this book that did it," he exclaimed. It was the book of the Four Gospels.

OUR correspondent in Denmark writes: "There is great need for the spread of the Word of God throughout our country. There are many homes where the Bible is hardly known, and it is our desire if possible to reach all such homes and help to place the Word in the hands of every man, woman, and child. I am entirely unable to express our heartfelt gratitude for all that you have done to help us in this blessed work, and trust that it will be possible for you to continue to assist us as hitherto."

DR. R. ERNEST GROB, one of our correspondents, sends us the following from Lausanne, Switzerland:

During the last years the work continued in an encouraging way, though it was much hampered by the war. For some time it was absolutely impossible to get any Bibles or New Testaments, because there were none printed. If only we could have had them, we might have distributed and sold a good many of them to the soldiers. It was everywhere strong inquiry for the Holy Book, and for the first time in my life I had to refuse the orders that came in, because it was utterly impossible to get the Bibles. That reminded me much of the time of Samuel when "the word of the Lord was precious in those days." We used to give to our catechumens a copy of the Bible, but think of the fact, that, last year, it was impossible to get a copy. Now things are turning to the better, and I do hope that this experience lead our people to a higher estimation of the Word of God.

BIBLE distribution in the Canton of Vaud, in Switzerland, is in the particular care of a special auxiliary society. This and other Swiss societies are united in the Federation of Swiss Bible Societies at Basel.

The report for 1917-1918 shows great embarrassments. The secretary writes: "We have only a limited supply of Bibles on hand, and for many months all importations of foreign books have been suspended. At the time of writing these lines the Bible Segond, common edition, of which our catechumens use a

large quantity, are entirely out of stock in our Agency and it is impossible for us to secure them for the various parishes of our canton. We cannot even provide the Bible for our children!

"Another difficulty of the general situation is that even if we were to receive more Bibles the price would be very heavily increased. Some editions have doubled in cost. Marriage Bibles, for instance, which were formerly presented newly-married couples in our churches, and which cost, bound, about 5 francs, are no longer to be had. A new edition would cost about 18 francs 50, per copy, without binding! One can readily understand the hesitancy the Bible Society of France feels to take on so heavy an expense, and their refusal for the time being to publish a new edition of the Holy Scriptures."

There have been instances where young people who could not get the marriage Bible have had the civil marriage, and then when they could get the marriage Bible, later, have been married over again.

BETWEEN the 15th and the 22d of February there took place, in the city of Mexico, a very important and far-reaching conference of Christian workers. There were ten different Mission Boards present by their accredited delegates, eight of which had sent specially appointed representatives from the United States, and two had appointed delegates working in the country as missionaries.

The Y. M. C. A. was represented, our Secretary writes, by its secretaries, and it was his great privilege to answer for the American Bible Society. Including the missionaries present and some who voiced the Mexican pastors and congregations, there were more than sixty persons attending most of the sessions. A good many changes of territory have already taken place in accord with what is known as the "Cincinnati Plan" of certain limited spheres of responsibility for the various Boards and missionary churches. This conference placed the final seal of unity, harmony and hearty co-operation on all these changes.

A Union Theological Seminary is a result of former efforts at getting together, and is an institution growing stronger every day. This conference gives very practical assurance of sound and steady progress in the same direction. Moreover, such plans as a Union Depository for literature, Union Press, and a periodical for all evangelical churches are coming into view rapidly, and in the future we can see rising the walls of a great Christian university for Mexico.

All such advances in the direction of harmony, co-operation and sound business princi-

ples in the progress of mission work are certain to make for the greater efficiency of the Bible Society in fulfilling its mission to aid the noble workers of all names, and wherever they may be at work.

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ONE of our friends writes us:

Thank you for the report. Mother uses it in Home Mission study classes and we all read it.

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FROM Para, in Brazil, comes this message from Mr. Daniel Berg: "I just got back today from the Amazon River, where we had some blessed times telling of the wonderful love of God to many people, and at the same time scattered the Word of God. The need is so great and so urgent, and yet how few of the Lord's people realize it and are doing anything to meet the need! I crave your remembrance at the throne of Grace." * * *

"Forgive yet one more observation. I feel sure the Societies should endeavor to organize their interests among the foreign mission churches, just as I believe you do among all the home churches—for their good and your own. There should be an honorary representative of the Society in every section of the field, to create interest and zeal in the Bible Societies, and by means of Bible Sundays, Bible Leagues, or Auxiliaries, to establish regular means of contribution. The churches here are not trained or organized along these lines, and need educating methodically and earnestly. Finally, I consider that your Agents should be expected to give the *whole* of their time to this one great ministry of circulating the Word, and not be permitted to take up half a dozen other burdens or interests in which the Bible will inevitably be thrust into a second place; for the enemy will see to *that*, and tolerate much Christian work if the Bible circulation can be hindered thereby. I am solely inspired by a desire to see the Society's work of a stronger and more effective character in Brazil. Things have taken a leap forward in the world generally; why should the American Bible Society not keep in line and supply the goods? Yet but a little while and it may be too late. We should put every ounce into this business *now*."

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FROM New York to East Africa is a far cry. But the RECORD has had, during the war, surprising stories of a shipment of Sheetswa Scriptures sent from the Bible House to Inhambane. Here is another—the latest:

"Permit me to say that I am pleased that you approve of the use of the copies of the Sheetswa Scriptures that you sent us for army purposes. Another incident came under my personal notice which I feel is worth report-

ing. It shows that the Sheetswa Scriptures thus distributed were not only used for the strengthening of the native Christians in the faith, but were also used in winning the heathen for Christ. I have just been making a tour of my district, requiring six weeks for the trip, holding quarterly conferences, examinations, meetings, etc.

"At one of the conferences held, among the many candidates for baptism was a very bright, intelligent and capable young native man. When the questions were being asked him as to when, how, and where he was converted, I was greatly surprised and rejoiced to have him reply that he was converted in the army in Portuguese Nyassaland, in this province. How did it come about, I asked him. He told me that when he went there he was a heathen, and guilty of all that a heathen African can be guilty of; but that some of the Inhambane Christians held daily meetings in the Sheetswa language. Someone of the number was appointed the preacher, and they would sing the Sheetswa hymns from our hymnal and then a chapter from the Sheetswa Scriptures would be read and an exposition given.

"At first this young man scoffed at it all, but he was taken sick, which was thought to be unto death, and those who cared for him the best were the Inhambane Christians, and they nursed him back to life. This made him more susceptible to the gospel message that the native self-appointed preacher gave each day, and this young scoffing heathen became a penitent and sought forgiveness and gave his heart to God and was thoroughly converted. He remained a few months longer in the army and was again taken seriously ill, and this time was granted permission to return to his home.

"I had the honor of baptizing this young man and admitting him into the communion of our church; also of administering to him the sacrament of the Lord's Supper for the first time. Had the Bible Society not made possible for us these copies of the Sheetswa New Testament, there would have been no services held, no Word of God read at the Nyassa front, and this young man would not have become a servant of the King. Doubtless he is just one example of many others that we shall meet when the native boys return from the front.

"Yours very cordially,

(Signed) "WILLIAM C. TERRIL."

August 9, 1918, Inhambane, East Africa.

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MANY unusual letters come to the Bible House. Here is one that reveals a spirit and a service that one cannot but admire. The

inquirer was referred to the suitable Agency Secretary:

"American Bible Society.

"Sir: I have been engaged in colportage for the past seven years. I was 50 years of age when I first begun. I am now 57. I work out all winter and stock up on clothes, and manage to save up enough to buy a few Bibles, then I start out on foot.

"I do not try to sell the Bibles in the large Cities, but try to reach the smaller towns, and the very small country places. I started out from Kansas City 10 years ago. I went to Denver, Colorado, first. I was there 18 months. From Denver I went to Boisee City, Idaho. I was there 18 months also. From there to Spokane Wash. From there to Bonners Ferry, Idaho. It is up in the northern part of Ida., next to the Cannadian line. I spent 18 months in those two places. I went from there to Seattle Wash. Then across the bay to Tacoma, Wash. I was there 18 months. I travel very slowly on account of having to work out part of the time. I am compelled to earn money enough to buy my clothes and Bibles. As I travel on foot I need very little. I crost the Sierra Nevada Mountains on foot.

"The Geography only shows one Mountain Range. But there are three parallel ranges.

"I carry no knife nor pistol, and I never take no harm For the Lord He abideth back of me and strengtheneth my right arm. I carry my quilt and water bag and a little food in a bag. I know how to camp out. I have a large Scotch Collie dog with me. From Tacoma I dropt down thru Oregon, California, Arizona, New Mexico, Colorado, and Kansas, back to Kansas City.

"Now I want to know if you could help me by giving me an appointment as colporteur? I do not always sell the Bibles, but give them away when I judge adviseable to do so. My Dog and I know how to sleep out of doors. We eat and drink and would starve together if need were.

"I am going to South America. Would you like to consider helping me in any way? I could live on so little. Sixty five Dollars a year would support me with out me having to stop and work out. \$35 would fit me with a two wheel cart and donkey, a blanket a few cooking things, and a little food. In the ten years that I have been at this work I have figured it up ten thousand times I reckon. Maybe more. I crost the Mohave Desert on foot—112 miles of sand and sun. Naught beside. How I have slept in sheds, on the ground in the Spanish peoples huts, space and time forbids the telling of.

"I carry letters written in spanish. I do not

know what the letters say. I cannot read Spanish myself. But I do know the letters are just the same as gold. I never lack for food or shelter as long as I show the letters. No, nor money either. Praise God from whom all blessings flow. I do the work that I do for the love of the Master. Now if you will, please to answer. And if you will help me I will be thankful, and if not, AMEN."

..

The following paragraphs on one phase of the effects of the war in France and Belgium come from a bulletin of the Federal Church Council of the Churches of Christ in America:

"Two million dollars' worth of damage was done to Protestant church buildings alone. Many of the pastors lost their homes and all they possessed. Out of a total of about 900 pastors who were serving the 1,000 or more Protestant churches in France at the outbreak of the war, one-half were mobilized. Nearly 100 pastors and theological students lost their lives during the war.

"Conditions in Belgitum are even worse, though less material damage was done. Most of the members of the congregations are unemployed and in appalling misery.

"In spite of sickness, persecution, and almost intolerable destitution, the Belgian Protestants increased in numbers during the war.

"Co-operation through interchange of visits and communications with the vast strength and fresh, vital energy of American Protestantism sent a thrill of enthusiastic zeal through French Protestants. They are ready and eager to take their part in a vital religious revival in France."

..

UNDER the caption "What's Wrong with the World?" in a recent issue of the *American Lutheran Survey*, G. H. Gerberding says:

"Scientific apologetics is not to be preached. Belief in the Bible as God's Word is to be taken for granted. The preacher is not sent to defend but to preach the gospel. It needs no defense. Proclaim it as God's message. Make it clear. Drive it home. It has its own appeal. The conscience, the heart, the inner spirit respond to it. Use illustrations and applications to show the power of the truth of the Bible. Make the strongest appeal to consciousness and experience. This is always the final apologetic. Thus we need to preach more emphatically than ever the old doctrine that the Bible is the Word of God. By so teaching and preaching we can drive out doubt and strengthen faith. This is what the church in and after the war needs."

Messages and Messengers from France

Service Rendered by French Scriptures

ACCOMPANYING a recent letter of thanks from Dr. Bertrand, secretary of the Bible Society of France, were letters in appreciation of the French Testaments circulated by aid from the American Bible Society, not only from French, Belgian, Russian, and American soldiers, but also from such unexpected sources as the French colonial soldiers; Malagasies from Madagascar, Senegalese from Africa, Annamites from Asia, and islanders from Tahiti and New Caledonia. A training camp for these colonial troops was maintained by the French at St. Raphael on

France acknowledges with deep thanks a grant of 1,400 copies of the Gospels. Another from a Belgian chaplain asks for "many copies."

An Audience with President Wilson

Another letter from Dr. Bertrand tells of the audience he obtained with President Wilson for representatives of the Bible Society of France, when they presented to the President "a very pretty little Bible, bound in parchment and illuminated, that was a veritable work of art." An account of this audience appeared in the paper *Le Christianisme au*



FRENCH COLONIAL SOLDIERS FROM MADAGASCAR, ANNAM, TAHITI, AND NEW CALEDONIA, AT ST. RAPHAEL, RIVIERA, WITH FRENCH PASTORS AND SCRIPTURES.

the Riviera. The accompanying picture shows a group of Protestant soldiers from these various regions gathered about the Rev. P. Martin, formerly a missionary in Madagascar and recently a chaplain among the colonials; and the Rev. L. Mattossi, pastor of the Protestant church at Mentone.

Dr. Bertrand writes that naturally it would be thought they would like the Scriptures in their own tongues; but adds, "It is not thus! They prefer to read the gospel in *French*"; and he quotes the testimony of a chaplain to the same effect.

One letter from the Salvation Army in

XXe Siecle, of which extracts in translation follow:

"On the 4th of last February, Mr. Woodrow Wilson, President of the Republic of the United States, graciously accorded an audience in his hotel on the Rue de Monceau to representatives of the Bible Society of France, Messrs. Jean de Visme, Paul Hottinguer and Dr. Bertrand, director of the Society. Count Albert de Pourtales, being ill, was unfortunately not able to be present at the interview. Captain-Adjutant Major G. Bertrand was also a member of the delegation.

"The President received them most kindly.

Mr. de Visme presented to Mr. Wilson, on behalf of the Society, a Bible (16mo), bound in old parchment and ornamented with very beautiful and artistic illuminations. * * *

"Mr. Wilson in a few well-chosen words responded that he was alive to the grave responsibility that rested upon him, in that the world was looking to him and waiting for him to do that which could come only from God. Then, taking in his hands the Bible which had been presented to him, he said that if he was in any small measure worthy of such consideration in the eyes of the Christians who were before him it was due to the religious principles that had been instilled in him by the Book of books, to which he had always looked for inspiration.

"As to the rest, he added, the work of justice that the Peace Conference was endeavoring to accomplish ought to be such that the governments of the people would hereafter be inspired in their actions by Christian principles; that is to say, the principles of true justice, since at the foundation 'Justice is religion'—in the sense that justice constitutes the essential part of religion itself.

"Mr. Paul Hottinguer then presented to the President a little Croix Huguenote, with pendant, which the Bible Society of France requested him to give to Mrs. Wilson as a mark of their respect. The President listened with great interest to the historical remarks on this subject which Mr. Hottinguer made."

The Synodal Version

In his address to the President Dr. de Visme explained what was meant by the Synod's Version as follows:

"Synodal it is called, because made by command of the Synod of our Presbyterian churches. We have never had in France any authorized version of the Bible such as that which exists in England. But from the early days of the Reformation, there appeared one that was generally accepted by the people of our communities. It is that one that, after having undergone several successive revisions in the course of the last two centuries, was once more revised of late by some of our most distinguished linguists and theologians, a work of more than ten years' labor that had just been completed when the war broke out."

Admiration for, and appreciation of, this Synodal Version is expressed in numerous letters not only from French, but from Belgian, English, Russian, and American, and even French Colonial soldiers, who had been supplied with copies through funds furnished by the American Bible Society.

A Pocket Bible, Synodal Version, Greatly Needed

Dr. Bertrand makes a repeated and effective appeal for assistance for the publishing of a pocket Bible, Synodal Version:

"On account of the enormous increase in cost of printing, binding, and paper, the Bible Society of France cannot undertake the publication of a little pocket Bible with its own resources. Moreover, we have to make a reprint of some other editions of the Bible (in the 8mo) and of New Testaments, which will be a great expense to us. Will you then be so good as to aid us in the printing of the French Pocket Bible?

"I submit to the conscience and heart, then, of the American Bible Society our pressing demand for pecuniary assistance for the publication of a Pocket Bible, Synodal Version. I estimate that this work will cost us at least 60,000 francs (\$12,000)."



CHAPLAINS COUVE AND LEO

Readers of the RECORD will see on page 22 of the February issue that the officers of the American Bible Society are alive to the need, and to the wisdom of this appeal from France. It lies with the friends of the Bible, the Ameri-

can Bible Society, and France, to make early and adequate response possible.

Chaplains Couve and Leo

The February meeting of the Board of Managers was opened with devotional exercises by the Rev. Daniel Couve of France, chaplain of the 59th Infantry, wearing the Croix de Guerre, formerly a missionary in the French Congo and a delegate to the Edinburgh Missionary Conference of 1910. Chaplain Couve has become known to many churches and church leaders throughout the United States in the recent months, as he has spoken on behalf of his beloved country and its needs. We are glad to present a picture of him in this connection.

Standing with him is the Rev. Albert Leo, chaplain of the celebrated "Blue Devils," who has just reached the United States as the guest of the Federated Council of the Churches of Christ in America, to bring to us the story of the sufferings and the aspirations of his people. Chaplain Leo was awarded the Croix de Guerre with two palms and four stars, and the military medal, and was referred to in his sixth citation by the commanding officer as the "chaplain whose bravery is considered a habit." When the war

broke out he was in charge of a Protestant church. On the fifth day of the war he went into service as an assistant on a Red Cross train, and later was assigned as chaplain of the Chasseurs Alpins, or "Blue Devils," as they were later termed.

In April, 1917, he was severely wounded by a high explosive shell while reaching the advanced bandage station. After a few weeks he returned to active duty. Shortly before the signing of the armistice he came upon two Germans in a shell hole while advancing with his battalion in an attack upon the enemy trenches. He was unarmed save for a slight stick which he carried as a cane. Yet when the Germans saw him they surrendered and he marched them back to the French lines, where his daring created much amusement among all but the prisoners.

Chaplain Leo took an S.T.B. degree at Harvard University in 1905, and is therefore familiar with America and our language.

Chaplain Couve bore grateful and eloquent testimony to the service rendered by the American Bible Society through its aid to the Bible Society of France, enabling it to supply French Scriptures to soldiers and sailors, and doubtless Chaplain Leo will reiterate this testimony.

...

The Bible in the Orient

By Floyd R. Maynard

(Continued from last month)

IT was once the privilege of the writer to conduct a group of forty young men in a very simple study of the book of Proverbs. Two of the class were from Christian homes, some eight or ten came from Mohammedan homes, and all the others from heathen homes. It was wonderful to me to see how the old Hebrew sayings appealed to the better nature of these lads, irrespective of race or of previous training. They were getting moral truths and their own hearts responded; they arrived freely and naturally at the conclusion that the God of the Bible was their God. To say the least, their attitude toward the Bible and the religion which it teaches was forever changed. Many larger groups and countless smaller ones are being continuously gathered in these ancient lands to study the Scripture. Thus the light of the gospel is radiating in ever-expanding circles over all these vast empires.

The transforming power of the Bible is evidenced in all grades of society and especially among the lower classes. Almost any book bearing upon the activities or the achievements of the Christian church, from

the Fiji Islands to the Hermit Kingdom, from Tokyo to Smyrna, will furnish some proof of this. In a recent book on India we read, "The most powerful apologetic in India will not be a few converted Brahmans, nor the arguments of the missionary, but the mighty uplift of whole communities, once debased and degraded, for whom Hindooism has no message, and who were without hope and without God in the world." The higher classes, too, are being reached. The thinkers of the East are beginning to understand that the history of Israel "lives in the heart of Christian nations with a very real and spiritual force." Frequently we hear thrilling stories of the conversion of men of considerable influence—such as Sherwood Eddy related to the Indianapolis Convention of Methodist Men concerning the very happy experience of Mr. Chan, a brilliant educationalist of North China. The Bible has affected even the religions of the Orient. Dr. Ross declares "that the aggressive rivalry of Christianity, coupled with the coming diffusion of education among the masses, is bound to raise continually the religious plane

of the Chinese by forcing the native faiths to assume higher and higher forms in order to survive." The correctness of his judgment is indicated by a single sentence from an interesting editorial in the *Chinese Recorder* of June, 1912: "There is little doubt that the revival of these Oriental faiths is due to their contact with Christianity." Arthur H. Smith reports that "Articles have been published in the influential secular Chinese dailies showing the follies of Chinese superstitions, and proving, with a wealth of illustration and a fullness of knowledge to which no foreigner could aspire, that China has at present no religion at all, but is vitally in need of one."

Let the transforming touch of the Bible upon the literature of the Orient be described by two authorities who were writing for other purposes than this. Dr. Harlan P. Beach, summing up the work of Judson in Burma, attests: "His views of translation required such a reproduction of the Bible as the English Revised Version, and, thanks to such principles, rare linguistic ability and his 'lust for finish,' his Bible will long be what Luther's has been to Germany." Now, concerning Luther's translation of the Bible, Prof. Fisher, of Yale, has written these words in a textbook on History: "Which apart from its religious influence, from the vigor and racy quality of its style, made an epoch in the literary history of the German people." If Judson's translation of the Bible has made an epoch in the literary history of the Burmese people, will it be presumptuous to conclude that to-day all the peoples of the Orient are embarking upon new and epochal periods of their literary history? If this seem to violate the sense of reasoning, let it be remembered that, when a common bush became the outward vehicle through which the Word of the Lord was transmitted to Moses, that bush glowed with such a luster that the experienced shepherd supposed it to be on fire; and again, when on Mount Sinai the law was given, the tribes of Israel beheld yon mountain covered with a glory that was terrifying in its splendor. Is it not true that every instrument of the Word of God, whether it be a bush or a mountain or a man or a language, is given a new and far-excellent glory? And shall we be surprised, as was Moses, or terrified, as were the children of Israel, if this splendrous glory radiates from the divinely touched literature of the Orient? The secret of the influence of the Bible is, of course, its spiritual power, its recreative force in individual character. Speaking of this, John R. Mott says: "The most important single agency in the work of evangelization is the Bible." "The value of the

possession of this agency," he estimates, "is simply incalculable." One writer quotes a statement made by Sir Andrew H. L. Fraser, who, after long residence in India, avowed that he had formed a high estimate of the character of many native Christians. Missionary literature is full of accounts of confessions, persecutions, toils, sacrifices, martyrdoms and triumphs of Asiatics whose lives have been transformed by the power of the Word of God. It is most fascinating reading. It shows how the power of the gospel continues the acts of the Apostolic church down through the ages. The true chronicler must still make the record, "So mightily grew the Word of God, and prevailed." If we compare the Bible with the sacred books of these countries we shall find ourselves dealing largely in contrasts ranging all the way from literary values to moral ideals. No book can rank with God's Word, which "is the record of his supreme manifestation in Christ Jesus." Its superiority is being felt, and Buddhism is driven already to the extreme of plagiarizing Christian hymns.

It should be said that the Asiatic Bible is certain to have a tremendous influence upon the rest of the world. Eminent authorities agree that the tasks involved in giving the Bible to the Orient have done much to promote unity in the church at home. Again, it is plain that the strong tendency of the thinkers of the East to get away from the denominational interpretations of the Bible which they have received from the West must have no little bearing upon future exegesis. And it would seem probable that in the coming years wise men from the East may again lead the world to the incarnate Son of God; that in Japan and Persia and Malaysia and Korea scholars may rise to teach the world new lessons from the Book of Life. The men of these nations are able. In the opinion of the Rev. J. Campbell White, "These Chinese can make their own theology if we give them the Bible," and other similar expressions of confidence, made by men who know well the people of these various countries, might be adduced here. It may be that it is because so many of their manners and customs are exactly opposite to our ways of doing things that we have come unthinkingly to feel that they are our antipodes by nature as much as by location. But Dr. Ross, who is a social scientist, discredits "the theory, dear to literary interpreters of the Orient, that owing to diversity in mental constitution the yellow man and the white man can never comprehend or sympathize with one another." And Arthur J. Brown reasons thus: "The Bible was written by

Asiatics and in an Asiatic language. Christ himself was an Asiatic. Perhaps we of the West have not fully understood that Asiatic Bible, and it may be that, by the guidance of God's Spirit within the rising churches of Asia and Africa, a more perfect interpretation of Christ may be made known to the world."

We are forced to superlatives. Translating

the Bible into the languages of the Orient seems to have been the greatest literary accomplishment of the past century. Introducing the Bible into the life of the Orient seems likewise to have been the greatest social and religious achievement of the past century. It has there created an influence peculiar to itself, unmeasured, and full of promise.

...

The Philippine Mission Entertained

THE Philippine Mission to the United States for the purpose of securing independence for the Philippine Islands were guests at a luncheon given on April 10th by the American Bible Society at the Pennsylvania Hotel, New York City. Representatives of various mission boards having work in the Islands were also present and took part in the discussion of questions relating to the religious education in the Philippines. Mr. Churchill H. Cutting, the newly-elected President of the Bible Society, presided.

General Secretary Haven stated that during the twenty years in which the American Bible Society had operated in the Islands more than two and a half million Bibles, Testaments and portions had been distributed. He called attention to the fact that the Bible had been translated into eleven languages and dialects for use in the Islands, and that by mutual arrangement the British and Foreign Bible Society had retired this year from the Philip-

pinas, leaving the entire responsibility for the translation, publication and distribution of the Scriptures in all the Islands of the Philippines in the hands of the American Bible Society.

Mr. Manuel L. Quezon, president of the Philippine senate and chairman of the Mission, spoke with great enthusiasm of the splendid effect of the Protestant missions in the Philippine Islands, and assured the representatives of the great religious bodies who were present that every effort would be made to assist the various missions to continue their work after the Islands had been granted their complete freedom.

Mr. Rafael Palma, secretary of the Interior, and Mr. Jorge Bocobo, dean of the College of Law of the University of the Philippines, also spoke of the high regard in which the Protestant missions are held and of the great value of a wide distribution of the Christian Scriptures throughout the Islands.

...

"Finish the Job"

OF the striking and really beautiful posters which the Government has issued in connection with the Victory Loan, that which carries the above title is perhaps most correctly suggestive. We must finish the job! For the veriest tyro must know that much remains to be done. The Bible Society, in contributing nearly 7,000,000 volumes of Scripture, has endeavored to maintain and develop the morale of the soldiers of our own and allied forces, and to thus contribute toward establishing a new world. And we gladly respond to the call of the Government for support in its effort to "finish the job," both through making the Victory Loan a success, and through the effort to see that the demobilized soldiers are all promptly and suitably employed.

The Victory Loan

In one of his addresses the Secretary of the Treasury struck a note which finds an echo in our thoughts. He said:

"We call this last the Victory Liberty

Loan. It is that and more; it is a Thanksgiving Loan. I stood upon the battleship "New York" with Admiral Rodman when the wireless news came that Germany had capitulated, and from the Grand Fleet I went down to Edinburgh to accept an invitation from the lord provost to a service of thanksgiving in the Cathedral of St. Giles. There, under the nave, I heard the great organ peal forth its sweet thanksgiving strains and heard the great choir sing a psalm of praise to God for the victory over a common foe. It was the one hundred and twenty-fourth Psalm that was rendered, and it sounded like a 6,000-year-old prophecy, so well adapted was it to the moment, acclaiming the goodness of God for sustaining the spirit and stirring the valor of the allied troops until they had overcome the enemy when the hour seemed darkest. And when I come home and hear gentlemen say that we must suppress all sentiment and approach this last Liberty Loan on a cold-blooded business basis, I wonder if I was too

easily moved by the thanksgiving strains that went up from the cathedral in Edinburgh on the 12th of last November."

Employment Sunday

The United States Employment Service has sent out a request that May 4th be observed throughout the nation as "Employment Sunday," when ministers may urge that employers co-operate with the Government in this important matter, and that others endeavor to find work for the men who have risked their lives in the service of their country.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, APRIL, 1919.

AMERICAN BIBLE SOCIETY

THE eleventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and third year was held at the Bible House, Astor Place, New York, on Thursday, March 6, 1919, at 3.30 p. m., President James Wood in the chair.

A conference of the Home Agency Secretaries being in session at the Bible House, all the Agency Secretaries were present at this meeting of the Board.

Devotional exercises were conducted by the Rev. Dr. J. P. Wragg, Secretary of the Agency among the Colored People of the South, who read the first Psalm, after which he offered prayer.

The report of the General Reference Committee, in connection with the resignation of President James Wood, was presented. It placed in nomination as President to succeed Mr. Wood, Mr. Churchill H. Cutting. The Board proceeding to election, ballots were cast and Mr. Cutting was declared unanimously elected President, to take office on the retirement of Mr. James Wood in December, 1919.

The minutes of the various standing committees were presented and approved.

In conformity with the by-laws governing the size of standing committees, the Committee on Ways and Means was increased to a membership of seven by the addition of E. Francis Hyde and Logan C. Murray.

On motion it was resolved that the name of the Corresponding Secretaries in the future be General Secretaries, and that the by-laws be so amended.

The Secretaries reported that Messrs. E. Francis Hyde and William H. Harris had accepted their election as Vice-Presidents, and that Mrs. Theodore Weston and Frederick

Harris had accepted their election as Managers of the American Bible Society.

A letter was read from President Wilson acknowledging receipt of the Peace Bible, in the following terms:

"I have received the beautiful Bible intended for the table of the Peace Conference and you may be assured that I will seek an opportunity to make the disposition of it which the Society desires."

The committee appointed under the action of the Board on February 6th presented a recommendation proposing a scheme for an Association of National Bible Societies. This scheme was approved and the officers authorized to open negotiations.

An appeal to the Christian public was presented and approved. (This appeal appeared in the March issue of the BIBLE SOCIETY RECORD on page 39.)

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of February, 1919:

To Brazil, 10,340 volumes, valued at \$1,809.17; to Panama Canal and Central America, 34,668 volumes, valued at \$1,684.03; to the Philippines, 1,516 volumes, valued at \$761.24. Total, 46,524 volumes, valued at \$4,254.44.

The issues from the Bible House during the month of February, 1919, were 268,051 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Allen, Mrs. Ellen, Waterman, Ill.
Conenhoven, Kate, Passaic, N. J.
Hurd, Henry H., Utica, N. Y.
Jones, Hon. William R., Judson, Minn.
Lape, Thos., Valley Falls, N. Y.
McVey, Rev. John, Binghamton, N. Y.
March, Eleanor M., Saratoga Springs, N. Y.
Merchant, Mrs. C. T., New Philadelphia, O.
Reed, Lucian, Granby, Conn.
Sproull, Mrs. James A., Passaic, N. J.
Thomas, Richard W., Crystal Lake, Minn.

RECEIPTS IN FEBRUARY, 1919

LEGACIES

| | |
|--|------------|
| Adams, Nancy A. M., late of Ramsey County, Minn. | \$55 84 |
| Burbans, Wm. V., late of Saugerties, N. Y. | 125 00 |
| Fellows, Charles B., late of Minneapolis, Minn. | 289 87 |
| Morrison, Dr. W. M., late of Luebo, Africa | 2 00 |
| Porter, Sarah M., late of Philadelphia, Pa. | 91 20 |
| Ramsey, Samuel M., late of Beaver Falls, Pa. | 95 00 |
| Reed, Quincy, late of Whitman, Mass. | 850 00 |
| Strong, Abby, late of Schenectady, N. Y. | 1,000 00 |
| | \$2,508 91 |

LEGACIES AND GIFTS AS PERMANENT TRUSTS

| | |
|--|------------|
| Johnson, Thos. S., late of Syracuse, N. Y. | \$2,500 00 |
| Selinger, Michael, San Francisco, Cal. | 1,950 00 |
| | \$4,450 00 |

INCOME FROM LEGACIES AND GIFTS

| | |
|-----------------------|--------|
| Received during month | \$1 28 |
|-----------------------|--------|

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

| | |
|--|---------|
| A Friend, East New Market, Md. | \$20 00 |
| A Friend, F. S. | 10 00 |
| A Friend, Norfolk, Va. | 5 00 |
| A Friend to Help Repair Russian Plates, through I. P. Neprash. | 5 00 |
| Abbott, Catherine F. | 25 00 |
| Ackerly, S. A. | 2 00 |
| Amend, Laura E. | 1 50 |
| Anderson, Mrs. H. B. | 10 00 |
| Auchincloss, John W. | 25 00 |
| Ayers, Mr. and Mrs. Maurice B. | 50 00 |
| Bacon, Daniel H. | 2 00 |
| Baldwin, Hon. Simon E. | 5 00 |
| Barnard, Emily H. | 25 00 |
| Barnhart, Miss Grace L. | 2 00 |
| Behout, A. S. | 12 50 |
| Becker, Anna M. | 2 00 |
| Bennett, Miss Mary A. | 20 00 |
| Berrien, Miss Harriet A. | 1 00 |
| Blakeman, Winfield W. | 10 00 |
| Bonnell, Miss Emily W. | 25 00 |
| Borden, Mrs. Mary W. | 50 00 |
| Boughey, Herbert F. | 10 00 |
| Boyd, C. | 3 00 |
| Brooks, Mrs. C. J. | 2 00 |
| Brown, Miss Martha A. | 5 00 |
| Brown, Miss Stewart. | 5 00 |
| Bryan, Mrs. H. S. | 1 00 |
| Buck, Emma. | 5 00 |
| C. S. | 15 00 |
| Carlson, Amy. | 3 00 |
| Cathcart, W. G. | 10 00 |
| Cavaness, J. M. | 1 00 |
| Chapin, Miss Angie C. | 1 00 |
| Christian Herald. For heathen countries | 16 00 |
| Coffin, Mrs. C. F. | 1 00 |
| Coleman, C. W. | 5 00 |
| Colgate, William. | 50 00 |
| Collins, R. G., Jr. | 10 00 |
| Copeland, John T. | 5 00 |
| Cunley, Wm. H. | 1 00 |
| Davidson, Mrs. H. J. | 10 00 |
| Deans, Miss H. L. | 10 00 |
| DeNike, Mrs. H. | 1 00 |
| Dessette, Elder G. T. | 12 00 |
| Dodge, Cleveland H. | 250 00 |
| Dodge, D. Stuart. | 25 00 |
| Duley, John S. | 5 00 |
| Ewing, Mrs. Rosalind. | 5 00 |
| Feldmann, K. J. | 2 00 |
| Fox, Rev. John, D.D. | 20 00 |
| Garver, John K. | 5 00 |
| Gatchell, Frank B. | 2 00 |
| Given, Annie F. | 2 00 |
| Graham, Rev. Carl V. | 1 00 |
| Gray, In memory of mother of Nellie E. | 5 00 |
| Gray, Mabel H. | 1 00 |
| Greenslit, W. H. | 5 00 |

| | |
|--|------------|
| Hall, J. L. | \$2 00 |
| Harroun, Mrs. M. J. | 2 00 |
| Herwig, Gerhard. | 20 00 |
| Hildebrand, Miss Anna M. | 2 00 |
| Hine, Mrs. Mary J. | 10 00 |
| Hitchings, Hector M. | 10 00 |
| Holliday, John H. | 15 00 |
| Holt, W. A. | 25 00 |
| Howk, Dr. and Mrs. J. S. | 5 00 |
| Huggins, W. | 20 00 |
| Huston, Charles L. | 100 00 |
| Ickis, G. A. | 5 00 |
| In His Name. | 5 00 |
| J. A. H., Somerville, N. J. | 5 00 |
| Jackson, Miss Mary | 1 00 |
| Jarvie, Miss Margaret Scott. | 100 00 |
| Keisel, Fred. | 1 00 |
| Keller, Jos. A. | 15 00 |
| Kerr, Annie B. | 5 00 |
| L. B., 31, Cookeville, Ill. | 5 00 |
| Lawther, Sarah V. | 5 00 |
| Leavitt, W. F. B. | 2 00 |
| Lewis, H. M. | 3 75 |
| Little, Seth S. | 1 25 |
| Lloyd, S. W. | 2 00 |
| Lord, Miss F. E. | 4 00 |
| Love, Mr. and Mrs. Neil. | 3 00 |
| McLaughlin, Frank. | 10 00 |
| MacMillan, Fred C. | 5 00 |
| Mann, Mrs. J. K. | 10 00 |
| Marston, Miss Frances. | 5 00 |
| Martin, Mrs. E. A. | 5 00 |
| Mills, Miss J. A. | 5 00 |
| Mills James H. | 100 00 |
| Mintram, F. G. | 5 00 |
| Morgan, Mrs. E. P. | 2 50 |
| Morris, Miss Ella J. | 50 00 |
| Olyphant, Anna E. | 10 00 |
| Parker, Le Mira J. | 5 00 |
| Parker, S. G. | 2 00 |
| Platt, Mary E. | 15 00 |
| Pope, John A. | 1 00 |
| Price, Joseph. | 20 00 |
| Raven, Rev. John H., D.D. | 25 00 |
| Reid, W. W. | 10 00 |
| Roberts, Frank. | 2 00 |
| Robertson, Alex. | 10 00 |
| Russell, Waldine. | 1 00 |
| Satterlee, Mrs. Herbert L. | 25 00 |
| Sawyer, Mr. and Mrs. F. H. | 25 00 |
| Sayler, Sarah. | 2 00 |
| Scates, Miss Lella I. | 5 00 |
| Serle, E. | 1 00 |
| Sheppard, H. W. | 10 00 |
| Sherrill, R. E. | 5 00 |
| Smith, Mrs. Ada Farnan. | 5 00 |
| Smito, E. | 3 00 |
| Spooner, F. E. | 25 00 |
| Stahl, D. W. | 5 00 |
| Stahl, J. M. | 2 50 |
| Starr, Mrs. Isaac. | 5 00 |
| Stockett, George Lee. | 5 00 |
| Stratton, Dr. R. T. | 1 00 |
| Strong, Emily W. | 5 00 |
| Strong, Harriet E. | 20 00 |
| Stuard, Alice E. | 2 00 |
| Swarts, H. D. | 5 00 |
| Swartz, Miss Bessie. | 1 00 |
| Terwilliger, U. E. | 2 00 |
| Tester, Rev. George W. | 3 00 |
| Thomas, Mrs. W. W. | 5 00 |
| Thompson, Mrs. Sarah T. | 100 00 |
| Toms, Mr. and Mrs. Geo. W. | 2 00 |
| Travers, S. W. | 10 00 |
| Wagy, In memory of Mrs. Carrie Kidder. | 2 00 |
| Wells, Herbert J. | 15 00 |
| Whattoff, Mrs. Mary. | 1 00 |
| Wick, John C. | 1,000 00 |
| Young Men's Bible Soc., Frederick, Md. | 25 00 |
| | \$2,808 50 |
| Cash Book Statement. | \$2,778 75 |
| Through Home Agencies. | 29 75 |
| | \$2,808 50 |

CHURCHES AND ORGANIZATIONS

ALABAMA

| | |
|---|---------|
| Birmingham, South Highland Pres. Ch. Woman's Soc. | \$15 00 |
| Faunsdale, Pres. Ch. | 64 |
| North Alabama Conf., Meth. Ep. Ch. South. | 800 79 |
| Sylacauga, Pres. Ch. Woman's Auxiliary. | 1 00 |

ALASKA

| | |
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| Anchorage, Pres. Ch. | 1 00 |
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ARKANSAS

| | |
|--------------------------------|--------|
| Batesville, Pres. Ch. | \$1 85 |
| Camden, First Pres. Ch. | 1 00 |
| Fort Smith, Meth. Ep. Ch. | 3 90 |
| Fulton, Pres. Ch. | 25 |
| Hot Springs, First Pres. Ch. | 2 00 |
| Little Rock, Central Pres. Ch. | 1 25 |
| Marianna, First Pres. Ch. | 2 00 |

CALIFORNIA

| | |
|--|-------|
| Avalon, Cong. Ch. | 3 75 |
| San Francisco, First Pres. Ch. | 51 00 |
| San Jose, College Park Meth. Ep. Ch. | 14 00 |
| San Rafael, First Pres. Ch. | 8 60 |
| First Pres. Ch. S. S. | 4 00 |
| South-east California Conf., Seventh-Day Adventists. | 97 22 |
| Sterling City, Pres. Ch. | 3 00 |

COLORADO

| | |
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| Denver, Simpson Meth. Ep. Ch. | 9 00 |
| Holyoke, Meth. Ep. Ch. | 7 00 |
| Pagosa Springs, Meth. Ep. Ch. | 9 00 |

CONNECTICUT

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| South Manchester Circuit, Meth. Ep. Ch. | 16 00 |
| Southport, Cong. Ch. | 17 63 |

DISTRICT OF COLUMBIA

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|-----------------------------------|------|
| Washington, Chevy Chase Pres. Ch. | 5 00 |
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FLORIDA

| | |
|--------------------------------------|-------|
| Florida Conf., A. Meth. Ep. Ch. | 28 00 |
| " " Meth. Ep. Ch. | |
| South. | 13 40 |
| Tallahassee, Pres. Ch. | 1 50 |
| Tampa, Hyde Park Pres. Ch. | 2 00 |
| West Florida Conf., A. Meth. Ep. Ch. | 32 00 |

GEORGIA

| | |
|---|-------|
| Albany, Pres. Ch. | 1 90 |
| Atlanta, Central Pres. Ch. | 8 84 |
| " First Pres. Ch. | 4 80 |
| " North Ave. Pres. Ch. | 3 79 |
| " Rock Spring Pres. Ch. | 1 00 |
| " Westminster Pres. Ch. | 3 51 |
| Conyers, Pres. Ch. | 92 |
| Covington, Pres. Ch. Junior Miss. Soc. | 1 00 |
| Decatur, Pres. Ch. | 1 74 |
| " Pres. Ch. Senior C. E. Soc. | 30 |
| LaGrange, Pres. Ch. | 12 00 |
| Marietta, Pres. Ch. | 3 75 |
| Newnan, Pres. Ch. | 15 00 |
| North Georgia Conf., Meth. Ep. Ch. South. | 12 87 |
| Royston, Pres. Ch. | 1 00 |
| Savannah, Hull Mem'l Pres. Ch. | 2 14 |
| Summersville, Bethel Pres. Ch. | 1 00 |
| Sylvestre, First Pres. Ch. | 2 10 |
| Villa Rica, Pres. Ch. | 2 00 |
| West Point, Pres. Ch. | 2 00 |
| Woodland, Ephesus Pres. Ch. S. S. | 1 00 |

ILLINOIS

| | |
|------------------------------------|-------|
| Bloomington, First Pres. Ch. | 5 00 |
| Braidwood, Pres. Ch. | 1 00 |
| Chicago, Albany Park Meth. Ep. Ch. | 3 00 |
| " Englewood Pres. Ch. | 11 70 |
| " Lake View Pres. Ch. | 4 00 |
| " New First Cong. Ch. | 13 87 |
| Decatur, First Pres. Ch. | 50 00 |
| Evanston, Second Pres. Ch. | 10 00 |
| Jerseyville, First Pres. Ch. | 6 00 |
| Lowder, Meth. Ep. Ch. | 4 00 |
| McComb, First Pres. Ch. | 1 67 |
| Mattoon, First Pres. Ch. | 10 00 |
| Mt. Vernon, First Pres. Ch. | 5 50 |
| Philo, Pres. Ch. | 5 00 |
| Seaton, Center Pres. Ch. | 5 00 |
| Sheldon, First Pres. Ch. | 6 16 |

INDIANA

| | |
|-------------------------------------|-------|
| Andrews, Meth. Ep. Ch. | 4 00 |
| DeMotte, Ref'd Ch. | 24 89 |
| Indianapolis, Simpson Meth. Ep. Ch. | 10 00 |
| Jeffersonville, Pres. Ch. | 10 00 |
| Lucerne, Bethlehem Pres. Ch. | 9 00 |
| Macy, Gilead Meth. Ep. Ch. | 7 00 |
| Middleburg, Meth. Ep. Ch. | 10 00 |
| Mishawaka, First Pres. Ch. | 10 00 |
| Monticello, Pres. Ch. | 2 00 |
| Muncie, Jackson St. Christian Ch. | 10 00 |
| Wabash, Middle St. Meth. Ep. Ch. | 6 00 |
| Warren Circuit, Meth. Ep. Ch. | 10 00 |

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|--|------|--|---|------|--|---|----------|--|
| IOWA | | | <i>Lees Summit</i> , Wallace Pres. Ch. \$7 00 | | | <i>College Corner</i> , Pres. Ch. \$3 00 | | |
| <i>Essex</i> , Pres. Ch. \$5 00 | | | <i>St. Louis</i> , Central Pres. Ch., | | | <i>Columbus</i> , First Pres. Ch. 10 00 | | |
| <i>Ottumwa</i> , First Pres. Ch. 10 00 | | | Ruth Branch Miss. Soc. | 8 00 | | <i>Madisonville</i> , First Pres. Ch. 1 50 | | |
| KANSAS | | | <i>Sweet Springs Circuit</i> , Meth. | | | <i>Middleport</i> , Heath Meth. Ep. 16 00 | | |
| <i>Aulne</i> , Meth. Ep. Ch. 1 52 | | | Ep. Ch. | 1 00 | | Ch. | | |
| <i>Baldwin Circuit</i> , Ives Meth. | | | <i>Webster Groves</i> , Pres. Ch. 10 00 | | | <i>Northeast Ohio Conf.</i> , Meth. | | |
| Ep. Ch. | | | MONTANA | | | Ep. Ch. | 2,468 00 | |
| <i>Beulah Circuit</i> , Meth. Ep. Ch. 4 00 | | | <i>Comanche Circuit</i> , Meth. Ep. | | | <i>Norwood</i> , Pres. Ch. 5 94 | | |
| <i>Clay Center</i> , First Meth. Ep. Ch. 1 00 | | | Ch. | 4 00 | | <i>Rittman</i> , Milton Pres. Ch. 3 00 | | |
| <i>Corbin</i> , Meth. Ep. Ch. 3 00 | | | <i>Missoula</i> , First Meth. Ep. Ch. 20 00 | | | <i>Shiloh</i> , Meth. Ep. Ch. 9 00 | | |
| <i>Harper</i> , Meth. Ep. Ch. 10 00 | | | NEBRASKA | | | <i>Tillonville</i> , Meth. Ep. Ch. 11 00 | | |
| <i>Hutchinson</i> , South Meth. Ep. Ch. | | | <i>Garrison and Millerton</i> , Meth. | | | OKLAHOMA | | |
| <i>Kansas City</i> , Central Ave. | 4 00 | | Ep. Ch. | 2 00 | | <i>Erick</i> , Pres. Ch. 15 | | |
| Meth. Ep. Ch. | 9 00 | | <i>Gibson</i> , First Pres. Ch. | 5 00 | | <i>Shawnee</i> , Central Pres. Ch. 63 | | |
| <i>Kechi</i> , Meth. Ep. Ch. 6 00 | | | <i>Lincoln</i> , Plymouth Cong. Ch. 5 35 | | | <i>Walters</i> , Broadway Pres. Ch. 22 | | |
| <i>Le Roy</i> , Meth. Ep. Ch. 6 00 | | | <i>McCook</i> , First Pres. Ch. 2 00 | | | OREGON | | |
| <i>Louisburg</i> , Meth. Ep. Ch. 5 00 | | | <i>North Platte</i> , First Pres. Ch. 5 00 | | | <i>Madras</i> , Meth. Ep. Ch. 3 00 | | |
| <i>Partridge</i> , Meth. Ep. Ch. 3 00 | | | NEW JERSEY | | | <i>Rosburgh</i> , First Pres. Ch. 1 37 | | |
| <i>Paucnee Rock</i> , Meth. Ep. Ch. 6 00 | | | <i>Bloomfield</i> , Park Meth. Ep. Ch. 15 00 | | | <i>Salem</i> , First Meth. Ep. Ch. 46 00 | | |
| <i>Towanda</i> , Meth. Ep. Ch. 5 00 | | | <i>Dover</i> , First Meth. Ep. Ch. 16 00 | | | PENNSYLVANIA | | |
| KENTUCKY | | | <i>Fort Lee</i> , Meth. Ep. Ch. 2 00 | | | <i>Airville</i> , Meth. Ep. Ch. 8 00 | | |
| <i>Eminence</i> , Pres. Ch. Ladies' Miss. Soc. 1 00 | | | <i>Garfield</i> , First Pres. Ch. S. S. 10 00 | | | <i>Altoona</i> , Broad Ave. Meth. Ep. Ch. 3 00 | | |
| <i>Lawrenceburg</i> , Anderson Pres. Ch. 75 | | | <i>Jamesburg</i> , Pres. Ch. 25 00 | | | Ch. | | |
| <i>Lexington</i> , First Pres. Ch. 10 00 | | | <i>Lakeview</i> , First Pres. Ch. 10 00 | | | Llyswen Meth. Ep. Ch. 5 00 | | |
| Gunn Tabernacle Meth. Ep. Ch. 1 00 | | | <i>Metuchen</i> , Pres. Ch. 11 00 | | | <i>Ambridge</i> , First Pres. Ch. 5 00 | | |
| Ch. Maxwell St. Pres. 6 50 | | | <i>New Brunswick</i> , Second Ref'd Ch. 30 00 | | | <i>Bethlehem</i> , First Pres. Ch. 25 00 | | |
| <i>Louisville Annual Conf.</i> , Meth. Ep. Ch. South 41 76 | | | <i>New Providence</i> , Pres. Ch. 5 00 | | | <i>Brockwayville</i> , Pres. Ch. 10 00 | | |
| Ch. Berry Boulevard Pres. Ch. 50 | | | <i>Paterson</i> , Eastside Pres. Ch. 15 00 | | | <i>Clearfield</i> , Pres. Ch. 10 00 | | |
| Ch. Highland Pres. Ch. 2 88 | | | Ch. Ward St. Pres. Ch. 5 00 | | | Ch. Trinity Meth. Ep. Ch. 30 00 | | |
| <i>Quicksand</i> , Branch of Guernant Mem'l Pres. Ch. 5 76 | | | <i>Roselle Park</i> , Alden Meth. Ep. Ch. 2 00 | | | <i>Conestoga</i> , Safe Harbor Meth. Ep. Ch. 4 00 | | |
| <i>Richmond</i> , First Pres. Ch. 5 76 | | | Ch. Thoroughfare, St. Paul's Meth. Ep. Ch. 4 00 | | | <i>Delta and West Bangor</i> , Rehoboth Welsh Calvinistic Meth. Ch. 44 70 | | |
| <i>Wilmore</i> , Elm Corner Pres. Ch. 94 | | | NEW YORK | | | <i>Donegal</i> , Pres. Ch. 1 00 | | |
| Ch. Troy Pres. Ch. 2 45 | | | <i>Bainbridge</i> , Meth. Ep. Ch. 10 00 | | | <i>Glenfield</i> , Meth. Ep. Ch. 4 00 | | |
| LOUISIANA | | | <i>Brooklyn</i> , Throop Ave. Pres. 10 00 | | | <i>Gouldsboro</i> , Meth. Ep. Ch. 3 00 | | |
| <i>Houma</i> , Pres. Ch. 3 00 | | | Sunday School. 4 50 | | | <i>Lander</i> , Meth. Ep. Ch. 6 00 | | |
| <i>Plain Dealing</i> , Pres. Ch. 1 00 | | | <i>Chatham</i> , Ref'd Ch. 6 00 | | | <i>McConnellsburg</i> , Meth. Ep. Ch. 7 00 | | |
| MAINE | | | <i>Cherry Valley</i> , Meth. Ep. Ch. 6 00 | | | <i>Mifflinburg</i> , Meth. Ep. Ch. 8 00 | | |
| <i>Calais</i> , Knight Mem'l Meth. Ep. Ch. 8 00 | | | <i>Fulton</i> , Pres. Ch. 18 00 | | | <i>Mt. Joy</i> , Pres. Ch. 4 10 | | |
| <i>Newfield</i> , Meth. Ep. Ch. 1 00 | | | <i>Gouverneur</i> , First Pres. Ch. 3 00 | | | <i>Newton</i> , Meth. Ep. Ch. 10 00 | | |
| <i>North Pownal</i> , Meth. Ep. Ch. 3 00 | | | <i>Greenville</i> , Pres. Ch. 11 00 | | | Ch. Pres. Ch. 20 00 | | |
| <i>North Yarmouth</i> , Meth. Ep. Ch. 1 00 | | | <i>Greenwich</i> , Meth. Ep. Ch. 3 00 | | | <i>Pine Grove Mills</i> , Pres. Ch. 4 75 | | |
| MARYLAND | | | <i>Hopansburg</i> , St. Regis Indian Meth. Ep. Mission. 2 00 | | | <i>Plateau</i> , Meth. Ep. Ch. 3 00 | | |
| <i>Cardiff</i> , Slate Ridge Pres. Ch. 2 00 | | | <i>Lake Pleasant</i> , Meth. Ep. Ch. 2 00 | | | <i>Rochester</i> , Pres. Ch. 5 00 | | |
| MASSACHUSETTS | | | <i>Mexico</i> , First Pres. Ch. 2 00 | | | <i>St. Thomas</i> , Pres. Ch. 2 00 | | |
| <i>Rosindale</i> , First Cong. Ch. 5 00 | | | <i>Niagara Falls</i> , Pierce Ave. Pres. Ch. 3 00 | | | <i>South Altoona</i> , Pres. Ch. 1 00 | | |
| <i>Western</i> , Meth. Ep. Ch. 4 00 | | | Ch. Otego, Pres. Ch. 2 00 | | | Ch. Pres. Ch. S. S. 1 00 | | |
| MICHIGAN | | | <i>Schenectady</i> , Union Pres. Ch. 25 00 | | | <i>State College</i> , St. Paul's Meth. Ep. Ch. 7 00 | | |
| <i>Belding</i> , Meth. Ep. Ch. 16 00 | | | <i>Tompkinsville</i> , Brighton Heights Staten Island Ref'd Ch. 20 00 | | | <i>Trucksville</i> , Meth. Ep. Ch. 1 50 | | |
| <i>Detroit</i> , Jefferson Ave. Pres. Ch. 12 00 | | | <i>Troul Creek</i> , Meth. Ep. Ch. 1 00 | | | <i>Tyrone</i> , First Pres. Ch. 17 00 | | |
| Ch. No. Woodward Ave. Cong. Ch. 25 00 | | | <i>Warner</i> , Meth. Ep. Ch. 10 00 | | | <i>Williamsport</i> , Pine St. Meth. Ep. Ch. 52 00 | | |
| <i>Fremont</i> , First Ref'd Ch. Young People's Soc. 3 00 | | | <i>Williamson</i> , Pres. Ch. 6 00 | | | RHODE ISLAND | | |
| <i>Graafschap</i> , Christian Ref'd Ch. Young People's Soc. 10 00 | | | NORTH CAROLINA | | | <i>Westerly</i> , Grace Meth. Ep. Ch. 4 00 | | |
| <i>Grand Haven</i> , First Ref'd Ch. 5 00 | | | <i>Darlington</i> , Pres. Ch. 4 00 | | | SOUTH CAROLINA | | |
| <i>Grand Rapids</i> , Broadway St. Christian Ref'd Ch. 25 00 | | | <i>Dunlap</i> , Bethany Pres. Ch. 1 00 | | | <i>Abbeville</i> , Pres. Ch. 5 53 | | |
| <i>Kalamazoo</i> , N. W. St. Christian Ref'd Ch. 22 33 | | | <i>Fayetteville</i> , First Pres. Ch. 10 00 | | | <i>Beaufort</i> , Pres. Ch. 2 00 | | |
| <i>North Muskegon</i> , Meth. Ep. Ch. 2 00 | | | <i>Greensboro</i> , Westminster Pres. Ch. 3 81 | | | <i>Belton</i> , Broadway Pres. Ch. 87 | | |
| MINNESOTA | | | Ch. Hemp, Bensalem Pres. Ch. 2 01 | | | <i>Bennettsville</i> , Pres. Ch. 25 00 | | |
| <i>Dilworth</i> , Pres. Ch. 5 00 | | | <i>Kannapolis</i> , Pres. Ch. 1 00 | | | <i>Blackville</i> , Church. 2 00 | | |
| <i>Minneapolis</i> , Augustana Swed- ish Luth. Ch. 23 40 | | | <i>Kings Mountain</i> , Long Creek Pres. Ch. Ladies' Aid Soc. 3 00 | | | <i>Calhoun Falls</i> , Warrenton Pres. Ch. 1 00 | | |
| MISSISSIPPI | | | <i>Laurinburg</i> , Laurel Hill Pres. Ch. 5 71 | | | <i>Chester</i> , Purity Pres. Ch. 3 74 | | |
| <i>East Mississippi Presbytery</i> ... 4 17 | | | <i>Manchester</i> , Pres. Church of the Covenant. 3 00 | | | <i>Clinton</i> , Shady Grove Pres. Ch. 1 00 | | |
| <i>Fernwood</i> , Pres. Ch. 1 04 | | | <i>Mt. Olive</i> , Pres. Ch. S. S. 5 25 | | | <i>Columbia</i> , Arsenal Hill Pres. Ch. S. S. 1 00 | | |
| <i>Okolona</i> , Pres. Ch. Woman's Miss. Soc. 1 00 | | | Ch. Pres. Ch. Woman's Auxiliary. 3 00 | | | Ch. First Pres. Ch. 8 12 | | |
| <i>Summer</i> , Pres. Ch. 2 86 | | | <i>Parkton</i> , Pres. Ch. 6 00 | | | <i>Denmark</i> , Pres. Ch. 2 00 | | |
| <i>Upper Mississippi Conf.</i> , Meth. Ep. Ch. 97 00 | | | <i>Raleigh</i> , First Pres. Ch. 2 54 | | | <i>Donalds</i> , Old Greenville Pres. Ch. 1 34 | | |
| MISSOURI | | | <i>Red Springs</i> , Pres. Ch. Ladies' Miss. Soc. 1 00 | | | <i>Greenville</i> , First Pres. Ch. 4 52 | | |
| <i>Armstrong</i> , Meth. Ep. Ch. 1 00 | | | <i>St. Pauls</i> , Pres. Ch. 3 75 | | | <i>Laurins</i> , First Pres. Ch. 33 00 | | |
| <i>Charleston</i> , Westminster Pres. Ch. 2 00 | | | <i>Spray</i> , St. Luke's Prot. Ep. Ch. 2 50 | | | <i>Pacolet</i> , Pres. Ch. 2 00 | | |
| <i>Columbia</i> , Meth. Ep. Ch. 1 00 | | | <i>Stony Point</i> , Church. 4 67 | | | <i>Rock Hill</i> , First Pres. Ch. 1 20 | | |
| <i>Evangelical Lutheran Synod of Missouri</i> , Ohio, and other states. 5 00 | | | <i>Troy</i> , Meth. Ep. Ch. 3 00 | | | Ch. Fishing Creek Pres. Ch. 3 00 | | |
| <i>Forstell</i> , Meth. Ep. Ch. 1 00 | | | <i>Washington</i> , First St. Meth. Ep. Ch. South. 26 00 | | | <i>Rodman</i> , Carmel Pres. Ch. 2 00 | | |
| <i>Kirkville</i> , First Pres. Ch. 1 25 | | | <i>Whiteville</i> , Pres. Ch. Woman's Auxiliary. 4 70 | | | <i>Simpsonville</i> , Antioch Pres. Ch. 2 00 | | |
| MISSOURI | | | <i>Wilmingtun</i> , First Pres. Ch. 10 71 | | | <i>South Carolina Conf.</i> , Meth. Ep. Ch. 140 00 | | |
| NORTH DAKOTA | | | Ch. St. Andrew's Pres. Ch. Woman's Auxiliary. 5 00 | | | <i>South Carolina Conf.</i> , Meth. Ep. Ch. South. 14 52 | | |
| <i>Berea</i> , Meth. Ep. Ch. S. S. 43 00 | | | OHIO | | | <i>Spartanburg</i> , First Pres. Ch. 5 07 | | |
| <i>Cleveland</i> , East Glenview Meth. Ep. Ch. 21 00 | | | <i>Colgate</i> , First Pres. Ch. 1 00 | | | SOUTH DAKOTA | | |
| Ch. Epworth Mem'l Meth. Ep. Ch. 27 00 | | | OHIO | | | <i>Dakota Conf.</i> , Meth. Ep. Ch. 2 00 | | |
| OHIO | | | <i>Berea</i> , Meth. Ep. Ch. S. S. 43 00 | | | <i>Minto</i> , Knox Pres. Ch. 2 00 | | |
| <i>Cleveland</i> , East Glenview Meth. Ep. Ch. 21 00 | | | <i>Cleveland</i> , East Glenview Meth. Ep. Ch. 21 00 | | | TENNESSEE | | |
| Ch. Epworth Mem'l Meth. Ep. Ch. 27 00 | | | Ch. Epworth Mem'l Meth. Ep. Ch. 27 00 | | | <i>Bristol</i> , First Pres. Ch. 4 00 | | |
| OHIO | | | OHIO | | | <i>Elkton</i> , Bethany Pres. Ch. 2 80 | | |
| <i>Berea</i> , Meth. Ep. Ch. S. S. 43 00 | | | <i>Berea</i> , Meth. Ep. Ch. S. S. 43 00 | | | <i>Holston Conf.</i> , Meth. Ep. Ch. South. 62 01 | | |
| <i>Cleveland</i> , East Glenview Meth. Ep. Ch. 21 00 | | | <i>Cleveland</i> , East Glenview Meth. Ep. Ch. 21 00 | | | <i>Knoxville</i> , Graystone Pres. Ch. 1 00 | | |
| Ch. Epworth Mem'l Meth. Ep. Ch. 27 00 | | | Ch. Epworth Mem'l Meth. Ep. Ch. 27 00 | | | | | |

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|--------------------------------|---------|
| Knoxville, Second Pres. Ch. | \$50 00 |
| Lewisburg, First Pres. Ch. | 15 00 |
| Memphis, Evergreen Pres. Ch. | 1 50 |
| Second Pres. Ch. | 10 62 |
| Westminster Pres. | |
| Ch. | 40 00 |
| Petersburg, Pigs Pres. Chapel. | 1 00 |

TEXAS

| | |
|----------------------------------|-------|
| Cameron, First Pres. Ch. | 10 00 |
| Cleburne, First Pres. Ch. | 5 00 |
| Coleman, First Church. | 1 19 |
| Colorado, First Pres. Ch. | 85 |
| El Paso, Westminster Pres. Ch. | 1 34 |
| Encinal, Pres. Ch. | 1 00 |
| Galveston, First Pres. Ch. | 4 00 |
| First Pres. Ch. S. S. | 10 78 |
| Haskell, First Pres. Ch. | 3 00 |
| Kerens, Pres. Ch. | 3 00 |
| Lone Oak, Pres. Ch. | 1 25 |
| Lone Star, Pres. Ch. | 1 00 |
| Moore, Pres. Ch. | 1 00 |
| Mt. Pleasant, Pres. Ch. | 2 50 |
| Palestine, First Pres. Ch. U. S. | 3 35 |
| Pres. Ch. | 1 00 |
| Richardson, First Pres. Ch. | 3 00 |
| San Angelo, First Pres. Ch. | 7 00 |
| San Antonio, Westminster Pres. | |
| Ch. | 2 64 |
| Sherman, Grand Ave. Pres. Ch. | 1 30 |
| Temple, Grace Pres. Ch. Aid | |
| Soc. | 1 00 |
| Trinity, Pres. Woman's Aux- | |
| iliary. | 1 00 |
| Tyler, First Pres. Ch. Woman's | |
| Auxiliary. | 1 00 |
| Waelder, Pres. Ch. | 1 00 |
| Yoakum, First Pres. Ch. | 3 00 |

VERMONT

| | |
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| Sheldon, Meth. Ep. Ch. | 3 00 |
| South Poultney, Welsh Calvinis- | |
| tic Meth. Ch. | 12 00 |

VIRGIN ISLANDS

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| Saint Thomas, Ref'd Church of | |
| America. | 5 00 |

VIRGINIA

| | |
|-----------------------------------|-------|
| Belona, Providence Pres. Ch. | 5 00 |
| Buckingham, Maysville Pres. Ch. | 8 01 |
| Charlottesville, Pres. Ch. | 10 94 |
| Chase City, Pres. Ch. | 2 00 |
| Clifton Forge, Pres. Ch. | 1 00 |
| Dayton, Pres. Ch. | 3 00 |
| Deerfield, Rocky Spring Pres. Ch. | 2 06 |
| Edom, Pres. Ch. | 1 00 |
| Farmville, Cumberland Pres. Ch. | |
| Home and Foreign | |
| Miss. Soc. | 1 00 |
| Pres. Ch. | 10 00 |
| Fredericksburg, Pres. Sunday | |
| School. | 3 40 |
| Harrisonburg, Pres. Ch. | 12 50 |
| Ivy Depot, Olivet Pres. Ch. | 4 00 |
| Lexington, Pres. Ch. | 8 23 |
| Lodi, Bethel Pres. Ch. | 1 50 |
| Low Moore, Pres. Ch. | 2 00 |
| Norfolk, Park Ave. Pres. Ch. | 5 75 |
| St. Luke's Prot. Ep. | |
| Ch. | 18 34 |
| Second Pres. Ch. | 10 00 |
| Oriskany, Mt. Emory Pres. | |
| Ch. Ladies' Miss. Soc. | 2 00 |
| Pamplin, Beale Mem'l Pres. Ch. | 10 00 |
| Petersburg, Third Pres. Ch. | 3 71 |
| Prospect, Davis Mem'l Pres. | |
| Ch. | 3 50 |
| Richmond, Fulton Pres. Ch. | 5 00 |
| Grace Covenant | |
| Pres. Ch. | 4 15 |
| Porter St. Pres. Ch. | 2 00 |
| Roseneath Pres. Ch. | 5 00 |
| Roanoke, First Pres. Ch. | 10 00 |
| Rural Retreat, Pres. Ch. | 2 00 |
| Stuarts Draft, Finley Mem'l | |
| Ch. | 2 00 |

WASHINGTON

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| Pateros, Meth. Ep. Ch. | 7 00 |
| Puget Sound Conf., Meth. Ep. | |
| Ch. | 548 00 |

WEST VIRGINIA

| | |
|----------------------------------|------|
| Belington, Pres. Ch. | 3 00 |
| Dana, Putney Mem'l Pres. Ch. | 2 00 |
| Elm Grove, First Meth. Ep. Ch. | 2 00 |
| Hedgesville, Falling Waters Pres | |
| Ch. | 6 19 |
| Hillsboro, Oak Grove Church. | 5 33 |
| Huntington, First Pres. Ch. | 1 95 |
| Keyser, Pres. Ch. | 1 50 |
| Landisburg, Pres. Ch. | 3 80 |

| | |
|------------------------|--------|
| Schell, Pres. Ch. | \$2 00 |
| Springfield, Pres. Ch. | 2 00 |
| Vivian, Pres. Ch. | 1 60 |

WISCONSIN

| | |
|-------------------------------|-------|
| Milwaukee, Immanuel Pres. Ch. | 14 95 |
| Park Place Meth. | |
| Ep. Ch. | 12 00 |
| Muscoda, Pulaski Pres. Ch. | 2 00 |
| Stitger and Livingston, Meth. | |
| Ep. Ch. | 8 00 |

| | |
|------------------------|------------|
| | \$6,714 69 |
| Cash Book Statement. | \$4,668 47 |
| Through Home Agencies. | 2,046 22 |

*\$6,714 69
*\$10 more than Cash Statement owing
to entry in wrong column.

ARMY AND NAVY BIBLE FUND

Individuals and Other Sources

| | |
|--------------------------------|----------|
| Alexander, Mrs. T. B. | \$3 00 |
| Mings, Mrs. L. W. | |
| Anonymous to Pacific Agency. | 10 00 |
| Atkinson, Caroline G. | 10 00 |
| Barthell, S. W. | 10 00 |
| Berrien, Miss Harriet A. | 1 00 |
| Buford, W. Bruce. | 1 00 |
| Burdick, Mrs. Fantine R. | 1 00 |
| Butler, Mrs. Richard. | 5 00 |
| Camp, Helen P. | 25 00 |
| Christensen, E. K. | 6 35 |
| Citizens of Boulder, Colo. | 150 96 |
| Citizens of Brush, Colo. | 80 00 |
| Come, George F. | 8 60 |
| Contributions through W. K. | |
| Massie, Lexington, Ky. | 108 93 |
| Fraser, Frederick. | 2 00 |
| Genung, Miss Anna M. | 1 00 |
| Jones, J. Albert. | 2 00 |
| Jopling, Mrs. J. C. | 4 00 |
| Loomis, C. W. | 25 00 |
| Lycock, C. W. | 5 00 |
| MacElree, Mrs. Mary. | 10 00 |
| Mack, G. E. | 2 00 |
| Michigan Patriotic Fund for | |
| Ogemaw Co., West Branch, | |
| Mich. | 5 00 |
| News Herald Publishing Co., | |
| Shawnee, Okla. | 6 25 |
| Patriotic Fund, Detroit, Mich. | 1,000 00 |
| Ray, Rev. John L. | 1 65 |
| Smith, Wm. | 2 00 |
| Spahi, Henry. | 5 00 |
| Todd, O. N. | 2 50 |
| Williams, Mary A. | 1 00 |
| Woman's Christian Temper- | |
| ance Union, Atlantic High- | |
| lands, N. J. | 5 00 |

Churches and Organizations

DISTRICT OF COLUMBIA

| | |
|---------------------------|---------|
| Washington General Conf., | |
| Seventh-Day Adventists. | \$21 47 |

GEORGIA

| | |
|-----------------------------|------|
| Atlanta, East Atlanta Meth. | |
| Ep. Ch. | 2 00 |
| Savannah, Asbury Meth. Ep. | |
| Ch. | 5 00 |

LOUISIANA

| | |
|------------------|------|
| Houma, Pres. Ch. | 3 25 |
|------------------|------|

NEBRASKA

| | |
|-------------------------------|----|
| Lincoln, Rush Mem'l Bapt. Ch. | 60 |
|-------------------------------|----|

NEW JERSEY

| | |
|-------------------------------|-------|
| Mountain Lakes, Church. | 10 00 |
| Newark, Roselle Meth. Ep. Ch. | 17 70 |

NEW YORK

| | |
|-------------------------------|-------|
| Brooklyn, Woodlawn Ref'd Ch. | 10 00 |
| Hall, Cong. Sunday School | |
| Buds of Promise. | 5 25 |
| Ithaca, First Pres. Ch. S. S. | 1 00 |
| Oneonta, First Pres. Ch. | 10 00 |
| Oradell, Ref'd Ch. | 10 03 |
| Port Henry, First Pres. Ch. | 10 00 |
| Troy, First Pres. Ch. | 25 00 |

OKLAHOMA

| | |
|----------------------------|------|
| Port, Meth. Ep. Ch. South. | 3 25 |
|----------------------------|------|

SOUTH CAROLINA

| | |
|----------------------------|------|
| Dillon, Emmanuel Bapt. Ch. | 6 30 |
| Mt. Pisgah Bapt. Ch. | 5 15 |
| St. Stephens Meth. Ep. | |
| Ch. | 7 25 |

| | |
|----------------------------|--------|
| Florence, Cumberland Meth. | \$4 25 |
| Ep. Ch. | |
| Trinity Bapt. Ch. | 10 25 |

VIRGINIA

| | |
|----------------------|--------|
| Diocese of Virginia. | 180 00 |
|----------------------|--------|

| | |
|------------------------|------------|
| | \$1,847 99 |
| Cash Book Statement. | \$278 45 |
| Through Home Agencies. | 1,569 54 |

*\$1,847 99

*\$10 less than Cash Statement, owing to
entry in wrong column.

AUXILIARY SOCIETIES

Credited Credited
as Donations on Acc't

| | | |
|-------------------------|----------|------------|
| Abbeville Co., S. C. | | \$ 8 01 |
| Alabama. | | 14 40 |
| Caldwell, Tex. | \$71 24 | |
| Cape May Co., N. J. | 25 00 | |
| Clarke Co., O. | | 6 81 |
| Floyd, Welsh, N. Y. | 7 00 | |
| Granville, Welsh, N. Y. | 36 22 | 22 82 |
| Houston Co., Tex. | 7 65 | 23 02 |
| Kanawha Co., W. Va. | | 2 03 |
| Livingston Co., N. Y. | | 7 77 |
| Long Island, N. Y. | | 4 73 |
| Maine. | | 34 90 |
| Maryland. | | 175 26 |
| Massachusetts. | | 1,028 64 |
| Middletown. | | 15 00 |
| Missouri. | | 7 75 |
| Niagara Co., N. Y. | | 3 78 |
| Orange Co., N. Y. | 275 00 | |
| Pasquotank Co., N. C. | | 86 13 |
| Rhode Island. | | 66 60 |
| Wayne Co., Neb. | 87 25 | |
| | \$509 36 | \$1,507 65 |

| | |
|----------------------|----------|
| Cash Book Statement. | \$438 12 |
| Through Home Agen- | |
| cies. | 71 24 |
| | \$509 36 |

RETURNS FROM SCRIPTURES
DONATED

| | | |
|--------------------------------|--|------------|
| American Missionary Associa- | | \$5 70 |
| tion, N. Y. | | |
| Presbyterian Board of Publica- | | |
| tion and Sunday School | | |
| Work, Missionary Dept., | | |
| Philadelphia, Pa. | | 12 51 |
| West Africa Mission Presby- | | |
| terian Church. | | 1,583 30 |
| | | \$1,601 51 |

HOME AGENCIES

| | |
|------------------------------|-------------|
| Central. | \$1,578 87 |
| Colored People of the South. | 661 40 |
| Eastern. | 413 78 |
| Northwestern. | 4,878 69 |
| South Atlantic. | 1,147 83 |
| Southwestern. | 1,154 92 |
| Western. | 994 41 |
| | \$10,829 90 |

FOREIGN AGENCIES

| | |
|--------------|----------|
| Japan. | \$100 50 |
| West Indies. | 557 12 |
| | \$657 62 |

MISCELLANEOUS

| | |
|------------------------------|-------------|
| Available Investments. | \$50 00 |
| Bible House Rentals. | 4,262 44 |
| Bible Society Record. | 15 00 |
| Diffusion of Information. | 14 14 |
| Interest on Available Funds. | 66 84 |
| Sales Room. | 1,681 73 |
| Sales of Waste Materials. | 139 00 |
| The Trade. | 7,510 55 |
| Trust Funds Invested. | 11,700 00 |
| | \$25,439 70 |

| | |
|---------------------------------|-------------|
| Cash Receipts. | \$55,160 36 |
| Bonds received, par value (Gift | |
| subject to Life Interest). | 2,000 00 |

| | |
|-----------------|-------------|
| Total Receipts. | \$57,160 36 |
|-----------------|-------------|

CASH STATEMENT FOR FEBRUARY, 1919

| RECEIPTS | | DISBURSEMENTS | |
|--|--------------------|--|--------------------|
| From Auxiliaries..... | \$1,507 65 | For Manufacturing Department—Materials, Wages, etc..... | \$12,985 91 |
| .. The Trade..... | 7,510 55 | .. Salesroom..... | 220 00 |
| .. Sales of Waste Materials..... | 139 00 | .. Depository—Salaries, Boxes, Cartage, etc..... | 1,164 65 |
| .. Salesroom..... | 1,681 73 | .. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc..... | 3,833 76 |
| .. Bible House Rentals..... | 4,262 44 | .. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc..... | 2,267 86 |
| .. Gifts from Auxiliaries..... | 438 12 | .. Exchange Paid..... | 7,849 34 |
| .. Legacies..... | 2,508 91 | .. Remittances to Home Agencies..... | 8,599 19 |
| .. Gifts from Churches..... | 4,663 47 | .. Remittances to Foreign Agencies..... | 8,502 73 |
| .. Gifts from Individuals..... | 2,778 75 | .. Bible Society Record..... | 27 65 |
| .. Returns from Scriptures Donated..... | 1,601 51 | .. Pensions..... | 565 33 |
| .. Bible Society Record..... | 15 00 | .. Income Payable to Beneficiaries..... | 1,024 65 |
| .. Home Agencies..... | 10,829 90 | .. Diffusion of Information..... | 356 50 |
| .. Foreign Agencies..... | 657 62 | .. Legacy Expenses..... | 101 86 |
| .. Interest on Available Funds..... | 66 84 | .. Library..... | 18 43 |
| .. Investments Subject to Life Interest..... | 1 28 | .. Trust Funds Invested..... | 18,210 00 |
| .. Available Investments..... | 50 00 | .. Income Available—Interest on Loans, etc..... | 1,493 08 |
| .. Trust Funds Invested..... | 11,700 00 | .. Expenses California Bible House..... | 350 00 |
| .. Trust Funds Received..... | 4,450 00 | .. Expenses Norton Real Estate..... | 316 69 |
| .. Diffusion of Information..... | 14 14 | | |
| .. Army and Navy Bible Fund..... | 278 45 | | |
| | <u>\$55,160 36</u> | | <u>\$67,887 13</u> |
| Cash Balance from January, 1919..... | 37,725 02 | Cash Balance to March, 1919..... | 24,968 25 |
| | <u>\$92,885 38</u> | | <u>\$92,885 38</u> |

A SAFE INVESTMENT

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